a *thought* which transcends thebe distinctions, transcends space In the same manner, time with its now and then, before and after, is inconceivable without relation to the timeless. But the reverse also is true. The Infinite, the Eternal, the One, is inconceivable without relation to space, time and many. Creation, though not an impossibility or an inconceivability, is possible and conceivable only in the form of manifestation, existence in or as finite thought. Such creation is taking place every moment. The world is a perpetual process of creation. In all forms, creation presupposes *an Eternal Thought* reproducing itself in or as finite thought. The Vedic Brahma or Apara Brahman coming out of the Para Brahman and the Greek or. Christian Logos or "' the only begotten son of God " coming out of the Father are two of the many forms which the philosophical conception ol creation has assumed. In the light of the above explanation, Arum's *(Tejas)* (fire) must be taken as manifested thought—thought in the form ot finite experience. Aruni's second created being—*Ap* (water) seems to mean activity—attraction and repulsion. The third principle *amia* (food), the primary form of clay or earth and "what seems to come out of it as our food, seems to represent the opaqueness and inertia of earth. The Sankhya doctrines of *Saffua, rajas,* and *tamas,* the description of their different functions in Sankhya treatises and in the *Bhagavadgita* seem to have been

derived from Aruni's three
fundamental principles of creation. But the
radical difference of
Kapila's *(Sankhya)* system from that of
Aruni and the consequent
difference in the nature of their
fundamental principles must never
be forgotten. While Aruni's *tejas, ap* and
amui are spontaneous
manifestations of a conscious and active
Being, Kapila's *Saffua.*
yayas, and *tawas* are forms of an
unconscious principle induced by
the presence to it of personalities
potentially conscious but inherently
inactive and actually conscious only
through their contact with it.
The association of an intrinsically dualistic
and atheistic system such
as the *Sankhya* with tne system of the
Vedic Rishis was a fatal error
and has wrought and is still working
infinite mischief in Hindu philo-
sophical thought. PIowcvcr, Aruni is
uncompromising in the applica-
tion of his idealism, however crude it may
be, to the details of science
and life as he understood them. He sees
tejas, ap, and anna not
only in sun, moon and lightning but also in
man's body, life and mind,
This may seem so much materialism to
those who think realistically,
or rather dualisticallv, but not so to Aruni,
to whom food is not matter,
hut a differentiation of the ever-conscious
Sai|